

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

FIVE CENTS A COPY.

CHICAGO, MARCH 22, 1890.

VOL. I. No. 16.

The Flaming Sword.

1890.

ISSUED EVERY SATURDAY BY
The Guiding Star Pub. House,
3619 COTTAGE GROVE AVENUE.

CYRUS, Publisher and Managing Editor.
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Address all communications:
CYRUS,
3619 Cottage Grove Ave., CHICAGO

One Year, in advance - - - \$1.50
6 Months, " " " " " .75
3 Months, " " " " " .40

Entered in the Post Office at Chicago, Ill. as
second-class matter.

KORESHAN COSMOGONY.

E. Dwight, has utterly failed to conceive the first principle of the Korshan Cosmogony, or our conception of the inside theory of the world. He has not opened his eyes sufficiently, to even know what we teach on the subject. If he has not sense enough to know our general statement, as plain as we have made it, he is not capable of criticising any subject wisely.

He mentions "Prof. Lyon's old theory of a hollow globe." A few years since Mr. Symmes put forth a theory that there was an opening at the north pole, into the interior of the earth which was a hollow shell, and that this shell was inhabited. This opening was called "Symmes' hole." We have never seen any other work or theory of a hollow globe.

The Korshan Cosmogony is an entirely different thing. It teaches that the world is a shell or hollow sphere; that the surface upon which we dwell is a concavity, instead of a convex surface. It has a diameter of about eight thousand miles, and a circumference of twenty-five thousand miles. The stars are focal points of energy; not worlds. They are the reflections of light passing from a stellar center or focal point, and mirrored by the metallic and mineral planes or laminae which comprise the earth's shell.

We demonstrate this concavity by physical science, employing the facts (not theories) given as the observations of every critical physicist. In applying the term *critical*, we mean critical as to observation of facts, but not rational in the formulation of theories as related to those facts. The use of the theodolite, in the relation of the apparent horizontal to the apparent depression of linear perspective, destroys every ghost of a chance to sustain the old theory.

The telescope does not reveal anything. Not till so-called scientific men can agree as to the depth of the atmosphere; the point at which it abruptly ceases, and the relative density of the attenuated ether beyond, can they state anything positively, concerning distant space.

We are told that space is filled with an ether, the relative tenuity of which is unknown, but that it nevertheless is a substance. How thin is this substance? We are not told whether it is as subtle as electricity or not. Will some of our great "scientists" give us, for the sake of argument, its relative density as compared to our atmosphere? We know something of the specific density of the oxygen and nitrogen which surrounds, as is supposed, our earth.

The orbit of our earth, according to so-called science, is over six hundred millions of miles. This distance is traversed by the earth in about 365 days. A world surrounded by a thin atmosphere, is passing through space filled with a substance. The possibility of a ball of thin atmosphere passing through another atmosphere, somewhat more attenuate, at the rate of thirty miles per second, is so ridiculously absurd that a child ten years of age would not entertain the idea for an instant, except for the fact that he had been taught the theory from infancy.

Electricity, an energy so attenuate or thin as to be regarded as not even a substance by the absurd "thinkers" (?) of modern times, but only a "mode of motion," will cause so much friction in passing through a solid silver wire, that it will reduce it to white heat or even to molten liquid.

If it were known to modern science, that at the termination of our atmosphere there was an atmosphere of a definitely known tenuity, like hydrogen, then the power of refraction could be calculated and definitely ascertained. Electricity in passing through our atmosphere, will cut and burn the oxygen and nitrogen of which the atmosphere is composed, by the friction it produces against their atoms. What would be the effect of the ether, through which our atmosphere is passing at the rate of thirty miles per second, upon the air of our earth?

If a correct calculation of eclipses now proves the present theory true, then the same correctness would prove the Ptolemaic or Chaldean systems true, for, accompanying both these systems, stellar and planetary phenomena, such as eclipses, occultations, transits, etc., were as accurately prognosticated as by the present theory. This proves nothing. We can calculate stellar and planetary phenomena just the same, taking our system as our basis, but this does not prove it true. The establishment of its truth or fallacy must rest entirely upon another basis.

Mr. Dwight is evidently sore-headed upon the subject of Divine Revelation, and will no doubt do more "twisting" to prove that early Christianity, which in one hundred years after the birth of Jesus had grown to such an extent as to disturb thrones and kingdoms, had its origin in nothing, than the screw-wheel of an Atlantic steamer does to propel a ship from New York to Liverpool. With all Mr. Dwight's twisting, the man Jesus Christ has compelled the age to say, throughout the civilized world, 1890, because, about 1890 years ago such a man was born. This alone attests his greatness. Our "sex theory" was his sex theory, and if Mr. Dwight doesn't like it, he is under no obligation to embrace it.

Queries, Facts, Vagaries and Absurdities.

VAGARY. The earth moves at the rate of thirty miles a second, through space filled with substance, without even causing a streak of atmosphere to be strung out in a long train in the wake of its motion, to say nothing of the destruction of the atmosphere, and then of the liquid and the solid substance, of which the earth is composed.

ABSURDITY. According to the Copernican system, the earth moves in an orbit because of the sun's attraction. It is kept from being drawn into the sun by its tendency towards a straight line.

QUERY. Where does it get its momentum of repulsion, or movement in the straight line which keeps it from entering the sun? Will some one, posted in the Copernican system, help us out of the dilemma?

VAGARY. "A ball set in motion through space," (if space were a vacuum, which it is not,) "would forever move in a straight line." Why? "Because it is inert, and has no power to stop."

QUERY. If it takes a hundred billions of horse-power to overcome the inertia of rest in a given body, and set it in motion, how many horse-power will it take to resist the motion, caused by this one hundred billions of horse-power, in the same body, and set it at rest?

FACT. The inertia of motion is equal to the inertia of quiet.

FACT. If the sun's attraction for the earth moves it from a straight line, to assume the direction of orbital motion, the resistance of the sun to the straight line would be in proportion to the square of the distance, and

the diminution of speed would be in the same proportion. The speed would decrease in proportion to the departure of the earth from the direct motion, until the original impulse was exhausted, after which, the inertia would be the same, whether the earth was in motion or at a standstill.

FACT. If a ball set in motion through space, would forever move because inert, it would not require the original impulse to continue its motion. This is only essential for its start-off. The original energy of momentum (push) could be removed, and the ball, because of its inertia, would never cease to go. If it be equally inert, whether in motion through vacuity or quiet in space, it would require no more force to draw it into the sun, from its motion in its orbit, than if it were, quiet in space; for it would be as much at rest in one case as in the other.

VAGARY. The Copernican system, to start off with, in order to meet the fact of motion and relation, must have an absolute vacuum. Why? Because, if there were substance in space, let it be ever so tenuous (thin) it would offer some resistance to the earth's motion, and if it offered any resistance, it would spoil the theory of the exact balance between the motion in the straight line, and the sun's attraction. Now, because without substance throughout space, the theory of the transmission of energy will not work, space, to accommodate the later theory, must be filled with ether.

Here is the fine point of adjustment. Just how thin can we make this "jelly," (jelly-like, is the physicist's own term,) to provide for the transmission of light, heat, electricity, gravity, etc., and not upset the theory of motion? It must be just thick enough to permit the action of energy, but thin enough to obviate friction.

ABSURDITY. Now this becomes perfectly easy for the scientists, who always give their facts the bounce to accommodate themselves to any theory which they determine to maintain.

It is declared by the "scientist" that electricity is merely a mode of motion. It is not substance. Now this nothing is capable of so acting on this thin ether, as to set it to vibrating, and nothing (light, electricity, or other energy) is imparted from the starting point of nothing, to the termination of the same nothing.

But this nothing, or mere mode of motion, which must be incalculably thinner than the tenuous ether which it sets in motion, will cause it to burn carbon tips in its passage through them, as in the arc electric combustion.

Just think of it! Carbon tips are filled through their interspaces, between their atoms, with a very tenuous (thin) jelly. Electricity, or nothing, sets this thin jelly in motion, and the motion of the jelly sets the atoms in motion, and the motion of the atoms sets them on fire, and we have the electric light, and the foundation of modern advanced thought, and so-called science.

QUERY. What is gravity?

ANSWER OF MODERN SCIENCE. "Gravitic energy or gravity, is a mode of motion."

A mode of the motion of what? "Why, of the thin ether, to be sure."

What is it that pulls the earth out of a straight line, and makes it move in an orbit around the sun?

ANSWER OF MODERN SCIENCE. "It is a mode of motion imparted to the thin ether. This mode of motion pulls the earth so hard, that it causes it to depart from a straight course, and to assume the orbital motion in a curved line."

What is this called? "Attraction of gravity."

QUERY. The sun, then, is the center of gravity for the earth, is it not?

ANSWER OF MODERN SCIENCE. Yes. Let the sun be directly overhead. Now throw a stone into the air towards the sun. It immediately falls towards the earth.

QUERY. What causes it to fall away from the sun, towards the earth.

ANSWER OF MODERN SCIENCE. It falls towards the earth because the kind of motion in the thin ether, called gravity or gravitic energy, pulls it towards the earth.

QUERY. How does it occur that the same kind of motion can pull in opposite directions, at the same time?

ANSWER OF MODERN SCIENCE. We bounce that question.

THE LAW OF OPTICS.

(Continued from No. 14.)

PAPER NO. 2.

If a person stands upon the earth's surface, with his vision resting upon the horizon in the distance, the most distant objects appear very small in comparison to those viewed in the foreground. Why is this? The technical and crisp answer is, because the rays of incidence from the outlines of the object, provide a more acute angle, than the rays from the same sized object, viewed from a closer distance, and they therefore make a shorter imprint upon the retina.

To illustrate this, let the reader take a pencil and rule, and with them follow the directions herein given. Place the paper on the table in front of you. Lay the rule down upon the paper and draw a line six inches long, extending from left to right. Across the left extremity of this line, draw a transverse one, extending one half inch above and below the first line. On the left-and-right line, one-half inch to the right of the transverse one, fix a point. Two inches farther to the right, draw another transverse line, two inches long, extending one inch above and below the left-and-right line. Two inches to the right of the last line, draw another two inch transverse line, observing the same direction as for the last one drawn.

Now place your rule at the top of the first two inch transverse line, extending it across the point on the left-and-right line, and draw your line by the rule to the first transverse line at the left extremity of the left-and-right one. Then place your rule at the bottom of your second transverse one, across the point to the first line as above.

The dot or point is at the angles of the incidence of the lines drawn from the two extremities of the first two inch transverse line. If, now, the dot or point represents the visual focus at or near the lens of the eye, and the first transverse line at the left extremity of the left-and-right line, the retina; the distance between the two extremities of the lines of incidence on the first transverse line, would represent the picture of the second one, or the first two inch transverse line.

Now draw two more lines of incidence, from the extremities of the second two inch transverse line, crossing the dot or point as in the first instance. These two lines will form a more acute angle of incidence, than the first lines of incidence, and they will therefore make a shorter line on the first transverse one.

This explains to you the reason, why a distant object of a given length appears shorter than a nearer object of the same length or height.

You may extend the application, by extending the left-and-right, and transverse lines, till the lines of incidence will form so acute an angle, or run so nearly parallel as not to divide after crossing the dot or point of incidence before reaching the first transverse line, at the left extremity of the left-and-right line. In this case there could be no picture on the line representing the retina. The object would then be out of sight.

Starting out with the principle of perspective-foreshortening as above described, the reader may take the retina of the eye as the first transverse line, and the visual focus at or near the lens of the eye, as the point or dot of incidence. A telegraph pole fifty feet high, ten rods from the point of vision, may be taken as the second transverse line, and the distant pole on the horizon which appears as a mere speck, as the last of a line of transverse lines. A straight line drawn from the nearest pole to the distant one, will appear to make a rapid descent of twenty-five feet, and the earth will appear to have ascended twenty-five feet, because the two lines of linear perspective, the one at the top of the poles, the other at the bottom, while they run parallel, seem to converge to a point at the distant pole. The smart scientists take this linear foreshortening for convex roundness of the earth.

The Mystic Circle.

AND

The Prophet of Korsh.

"Your last thought, Oglethorpe," said Stanhope, "when we were interrupted by the suspicious actions of the hounds, aroused a peculiar suggestion to my mind. If I remember your words, you said you might be able to prove that the heaven from which the Lord might be expected to come, was within man. Your suggestion startles me. I may but vaguely comprehend you, but as I have revolved the thought in mind I conclude that the universe is characterized by a grand division, in which it is separated into two general and distinct domains, physical and spiritual, and that the spiritual is differentiated from the purely physical by being the world or domain of substantial thought. Is this your meaning? This reaches my mind as yet, only as a vague conception, still it opens up to me infinite possibilities."

"I argue with you, Stanhope, not from material science through which I can also deduce the same conclusion, but from the Bible as the basis of my discussion, because you accept it as true. It is only on the supposition that the Bible be acceptable authority, that I attempt to prove to you what may be still more clearly and positively demonstrated from nature."

"My proposition is, that the spiritual world, which is divided into various domains of good and bad, is a mental world, that is, a world of mind, and that its sphere of activity is within the tangible and visible humanity. You must wholly expugnate the concept of space from your mind, in contemplating spiritual things, before you can embrace the conception that the spiritual, and therefore heavenly degrees, are various grades and conditions of mind itself."

"But space is an actual thing, and how can it be excluded from our thought?"

"Space belongs to nature and is a factor of natural and material existence. It comprises no part of spiritual relation and quality. There is something in the mind which corresponds to space, but it is not space and therefore has no dimension. It is not now my province to discuss the subject of the invisible world from any but the biblical point of view, and we will therefore limit our argument to that boundary."

"I am greatly interested in your metaphysical proposition, and while I do not wish to be obtrusive, will suggest that sometime in the future, you will let me hear your wisdom on the matter of spiritual life, from this qualitative point of view which you suggest and which appeals to me as wonderfully reasonable," said Lady Eatonburg.

"It will be a great pleasure to me to comply with this, your expressed desire, and I will embrace the earliest opportunity to do so."

"Now, Mr. Stanhope, from your own point of view please answer me this. 'God is in the generation of the righteous.' In what way is man, the righteous man, the habitation of God?"

"Why, I suppose God operates in and through man, by his Spirit."

"But does it not follow that if God is Spirit, and he operates in man by his Spirit, he operates by himself? If he is Spirit and is thus in man, he is substantially in man. Paul's conception and exposition is clear upon this point. The following is his language to such as had partaken of the Divine substance, through the operation of the Spirit.

"For we are labourers together with God: ye are God's husbandry, ye are God's building." I. Cor. iii. 9. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is

holy, which temple ye are." I. Cor. iii. 16, 17.

"I take this position; namely, that the spiritual state or world, while as substantial as the material, is not material. The terms spiritual and material, are names or parts of speech applied to designate two distinct states or qualities; to one of which, the spiritual, belong mental correspondences to the things which exist in the various material forms; to the other, the material, belong such properties as time, space, dimension, form, etc.

"The mass of mankind comprises the continent, basis, pediment, or foot-stool of the spiritual domain; as it were, its environment. If the perfected man, as Paul states, is the temple of God, the Lord God must dwell in this temple; for it is taught that God is in his holy temple; and man comprises this temple."

"I cannot dispute these plain scriptural statements, Oglethorpe, nor do I desire to, but are not these figures of speech merely, and aside from such figurative temple, is there not some spiritual state where God and man dwell after the spirit of man has left the body?"

"Stanhope, the Jews built a temple. It was substantial and material. It was also real in the sense of a material reality, but it was a figure or type of a temple of another order. This other temple, the one of which that was a figure, is the perfected man. In this, God has his dwelling place, not as an impersonal spirit, but as a spiritual, substantial reality. This temple or house of God has many mansions, as expressed by the Lord himself. 'In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. * * * that where I am, there ye may be also.'"

"The preparation of this house of many mansions, was to be accomplished through the process of regeneration, a word meaning, as I repeat, merely reproduction. Jesus was the nucleus or germ of that fruitage or product of his planting; namely, the hundred forty and four thousand spoken of in Revelation. The lambs of God standing on mount Zion comprise the house, and each member a mansion in that house; every mansion being a dwelling place for spiritual entities.

"If you will read the Scriptures carefully you will find that the hundred forty and four thousand are the firstfruits unto God, being redeemed from among men. Jesus himself was declared to be the firstfruits also. It follows conclusively that these firstfruits and the Lord Jesus are identical.

"The doctrine here involved is simply this: Jesus was planted through the descent of his Spirit, which was the substance of his body in dissolution. Such dissolution was incorruptible. This Holy Spirit contained the germs or seeds of reproduction, (regeneration,) and these were planted in the church through the reception of the Spirit by the affectional or will centers receiving and appropriating it.

"The Spirit being the substance of the Lord's body in attenuate dissolution, its reception, appropriation, and assimilation, constituted the eating of the Lord's body, and therefore fulfilled the words of Jesus, 'He that eateth me, even he shall live by me. For my flesh is meat indeed, and my blood is drink indeed.' Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.' (At the end of the age or dispensation, when the fruit will be ripe and judgment instituted.)

"Nothing is more plain than that the Christ was planted by the operation of the Holy Ghost, as it is called, and the church in which it was planted will be brought into the resurrection, as the product of the planting, and the conjunction of God and man procured through such procedure."

"You seem to have Scripture enough to support you, but does not this idea destroy the one of place or location in the world of spirits, as al-

so personal consciousness and identity?"

"If you think of the invisible world as a world of space and material substance, it certainly would. The fact of its being a spiritual state, differentiates it from all states or qualities of matter. It disposes at once of space and every accompanying conception."

"Spiritual beings, whether good or bad, dwell in mñ. As an illustration of this truth I will quote you a part of the fifth chapter of St. Mark, in proof of my statement that spirits occupy, as their spiritual abode or habitations, human forms corresponding to their states."

"And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him."

"And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshiped him. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. (For he said unto him, Come out of the man, thou unclean spirit.)"

"And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there, nigh unto the mountains, a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them."

"And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea."

"This is proof conclusive, from the biblical standpoint, that the visible manhood constitutes spiritual habitations; that spirits dwell in man."

INTRIGUE.

CHAPTER V.

"At all hazards, Montmorenci, that seditious pamphlet must be suppressed. The subtlety of its discourse is so dire, that the very shepherds of our flock are fascinated, and through it led astray. Only yesterday I held converse with one of our prelates, who in remarking upon, commended it as meritorious. 'Have you given the paper a critical study?' I said to him. 'I thought to read it carefully,' he answered, 'and weighed it somewhat as I progressed, but failed to perceive the objectionable features, as you fear them, to exist.'"

"It purports to be the authority of an American priest, and appearing to come from such a source is more baleful in its influence; but I have given it such investigation as to discover its origin," I remarked to him. 'It emanates not from America; fair Italy is the soil upon which it is matured, but American blood, and heretical also, is its instigation.'"

"You said this to him?"

"Yea, more, I breathed my suspicion, shall I say? I suggested to him its source. I seem to startle you, Montmo, but the cause of Rome is of greater importance to either of us, than personal demand, and every other consideration must be set aside for our holy religion."

"It is an age fraught with increasing danger to the Church, and its bulwarks must be well guarded, for its defense against every machination for its downfall. This is a thrust at the very heart of our belief, and it lies in your power, as in that of no other man, to place this influence beyond the possible contingency of its enchantments. More than the book shall have a quietus. I think you understand me."

"You overestimate my possibilities in the direction you indicate; please explain to me by what means I can aid you, in the annihilation of such an enemy as this seems by you regarded. Tell me first its source. Give me the clue to what you would have of me, and if possible for me to aid, I am ever at your service. I have seen the pamphlet, and now that you re-

gard it of so subtle and dangerous a character as to require effort for its repression, will give it some further notice."

"Come, come, don't assume ignorance, you know well its source and also its true character, and I depend upon you to cage this foul bird."

"Father Guidona, I will consider the subject and if I can serve the Church, meet me, as per appointment, and designate my service. Good day. Oh, hold you; the name of the Father to whom you said you had intimated the heresy of the questionable paper?"

"Not questionable, Montmo, not suspicious, but emphatically erroneous, and, because of its very craftiness, dangerous to the interests of the Holy See. Mark you, it must be suppressed. Oh, his name, that little boots, but I give it you, it may be to you of interest. It is none other than Father Gonsuimo."

"Mine enemy?"

"Why start you thus, Montmo? Ha, ha, your interest is more deeply rooted than you gave me credit for suspecting. Our friendship has been long and deep; the cord binding us is composed of many strands, but one of these be broken, and that cord might become so tenuous and so put upon the stretch, as to snap at the first traction, when that surer bond, grounded in the sanctity of our religion, holds no more its hallowed and controlling potency."

"Guidona, you ire me! Mark you well my retort. If your misconception of the religious instinct and misapplication of the law of fealty to God and man; to our common Father, the lover of the human race whom he has created; and to humanity, of every grade and station, whose greatest interest by the most common bond of fraternal obligation, we are called upon to promote, is the bond of your attachment to me, our tie of unity may prove a brittle thread indeed."

"I have no respect for any religion that does not insure love for its truths, or doctrines of life, and power to apply them in agreeable service to our fellowmen. Such worship of God as insures obedience to his commands and compels, by willing acquiescence, service to humanity (the prime object of every performance of use) through love, the fulfilment of universal covenant, only, can command my veneration and regard."

"I honor only such religious force and control of the human mind, as devotes it to the sacred obligation of man to man. If, by hold to principle, I snap our navel-string, it were better so, than by compromise to sully that I hold more dear; my character and my honor."

These two friends, one a prelate of the church of Rome, the other an Italian Count, had arranged for a consultation regarding a little work, recently issued, purporting, as intimated in their colloquial discourse, to have been written by an American priest. It was in reality, a subtle insinuation of new thoughts woven so delicately and adroitly, that only the shrewd and critical analyst could discern its direct antagonism to the dogmas of the Papal theology."

It declared adherence to the Church dogma of the Holy Trinity, which, as it stated, was the Father, the Son, and the Holy Spirit. This is the central doctrine of the church, it intimated, but that it did not follow that tripersonality was an essential property of this trinity of attributes, powers, and possibilities. One person might embody them in their entirety, thus comprising the fullness of the Godhead bodily, and so fulfil the Scriptures concerning the Lord and Savior, that He is this fullness; thus signifying, that in him was the Father, as declared by the Messiah, and that He and the Father were one, not merely as cooperating in unity of action, or as expressed, in unity of the Spirit, but as being a one in manifest reality, as the soul of man is in his body."

While the work might have been written in Italy, it was issued as if emanating from an American priest, in full fellowship and sympathy with the Papacy."

Father Guidona was quick to perceive its danger to the church, and soon suspected its origin, or divined at least, that it did not proceed from its ostensible source, and applied himself to the task of ferreting out its true emanation, which he soon discovered to be, as he thought, a lady in high rank, and one in whom he knew Count Montmorenci to be specially interested."

(CONTINUED.)

SOUTHERN PROBLEMS.

Our Responsibility to the Black Race.

By Rev. J. M. Foster.

I received a letter from a friend in the South reviewing my communication on Berea College as a solution of the Race Problem. Permit me to state a few facts which may aid us in reaching a safe conclusion with reference to this question:

1. The Negro is not responsible for being here. He was kidnapped by our fathers and brought from his native land. He did not want to leave Africa, he was brought by force. For two hundred and fifty years he was held as a chattel. In the providence of God he was set free, but he is still here and here to stay."

2. The Negro is a human being, possessed of the same inalienable rights as the white man. Paul said on Mars' hill, God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." The Declaration of Independence embodies this sentiment: "All men are created free and equal, and are endowed with certain inalienable rights, among which are life, liberty, and property." To buy and sell, to educate and be educated, to vote and to hold office, to marry and give in marriage, are inherent rights, belonging to men as men, whether white or black."

3. The Negro has capacities for equal attainments with the white man. Augustine, the greatest theologian of the Christian centuries, and Toussaint L'Ouverture, a far greater general than Napoleon, were black men. Frederick Douglass, one of America's greatest orators, is a black man. The students of Clark and Atlanta, of Lincoln and Wilberforce Universities, compare favorably with those of Ann Arbor, Wooster or the Indiana universities. The race only needs time to outgrow disabilities of slavery and throw off the elements of barbarism that still cling to them, and they will be the peers of their white brethren in America."

4. God has a purpose in bringing them here. Joseph was sent into Egypt to prepare the way for his brethren. His brethren meant it for evil, God meant it for good. We brought the Negro here, and we meant to degrade him. But God has defeated us; He means to elevate him. The blacks in America are the connecting link between us and the Congo and all Africa. They will be the natural messengers to the dark continent. Instead of Senator Butler's proposition to send them there by law, let us adopt God's providential method of educating and Christianizing them and preparing them to go as the glad and eager bearers of the "glad tidings" to that waiting people. The seven million colored people in America constitute our strategic opportunity to reach the country prepared by Livingstone and Stanley to receive the gospel of Christ."

5. The injustice, cruelty and inhumanity meted out to the blacks in the South make a national crime for which God will hold us responsible. By the kindness of Senator Sherman I have before me a copy of Senator Ingalls' speech on this question. He said: "The date when patience will cease cannot be predicted, but though the precise time cannot be foretold, it will come; and that it will come, in peace or in blood, is the inexorable decree of destiny." It is time to speak to the conscience of the New South. This iniquity must be put away. Those whose hands are stained with blood must be brought to justice. If not, innocent blood will cry to God for revenge. And the "iron rod" will fall upon the whole nation. "Thou shalt break them with a rod of iron; thou shalt break them in pieces like a potter's vessel."

We see such a rapid centralization of capital as has never been seen or heard of before in the world's history."

We see every day the rich growing richer and the poor becoming poorer. Farm mortgages are increasing at an alarming extent, and almost every week within my line of vision the sheriff's hammer drops upon a farm and makes the price one-third or one-fourth what it was worth ten years ago. And in the face of all this our political orators have the brass to get up and ask us to protect our home manufacturers."

They have already had altogether too much protection. The wage earners demand a little protection now, and if their cries are not heeded during the term that the present party is elected to fill, that party ought to be buried in a political grave so deep that it will never be resurrected until it comes forth purified and gives an attentive ear to the clamors of our needy millions.—E.x.

Government not in the Interests of the People but of Party.

Professor De Leon, at New York, recently called attention to the fact that the census of 1880 does not give the number of adults who were out of employment and the cause of their enforced idleness. He states that information in regard to this matter was collected and tabulated but that the showing was so bad it was not deemed best to publish it. He also states that the present Congress decided not to have the census, to be taken this year, contain statistics in relation to the number of the unemployed in the various states and territories. The last census did give the number of tenant farmers in each division of the country, but as it seemed to convince people that he should soon have as large a tenant class as there is in Ireland or Bavaria, the number of tenant farmers or of leased farms is not to be given in the census of 1890. Farmers in every state have petitioned Congress to have information given of what proportion of farms are mortgaged and to what amount as compared with their cash value. Their request, however, has been denied.—Chicago Herald.

The people's ostensible servants, but real masters, the men in office, soon came to know where their money interests lie and act accordingly."

Their actual money interests are just the opposite of those of the people who put them in office, and as long as they are selfish men, and can count upon the power of money and party to return them to office, the people have little to expect from them. It is to their direct money interest to protect and foster the power of money. Having a specific and certain stipend in money, the greater the purchasing power of that money, the greater their actual salary. Mercenary as they are it is to be expected that they act in the interest of usurers and monopolists, and while the people elect such men to office and the party lash can be relied on to sustain them, it is useless for them to expect legislation in their favor, that will expose the robbery of their masters."

The coming census is to be, not in the interests of the people, but of a return of the Republican party to power in 1892.—O. F. L.

The following from Rev. E. H. Fairchild, late president of Berea College, Ky., is a truthful and unbiased statement of the social status of the colored people in the former slave States:

"As servants the colored people are welcome everywhere; as equals nowhere. A colored driver and a colored nurse may ride with the family in the family carriage, but one not a servant must not. Colored servants may ride in the ladies' car, but a colored woman not a servant must not. Colored waiters abound in hotels and restaurants, but colored guests must not appear. Colored barbers shave and shampoo the most fastidious white people, but the neatest colored man must not be shayed in the same shop. Colored men are good porters on sleeping cars and palace cars, but must not be admitted as passengers. They are cooks and waiters in the most stylish families, but never sit at their tables. A colored preacher, a graduate of a college and theological seminary, ever so able and cultured, would not be invited to dine with his white brother of the same presbytery, even if the call to dinner should come while they were in consultation about matters of the church. These distinctions are kept up, not because colored people are personally disagreeable to the white people. There is little such feeling at the South. Not because of their immorality; for as servants they are admitted everywhere. It is simply a caste feeling, a prejudice of position. This feeling controls legislation, it blinds judges and jurors, it corrupts executive officers, it biases witnesses. Against this prejudice, or feeling, or taste, or caste, whatever it may be called, Berea College has thoroughly committed itself, and fulfils one of its most important missions in mitigating and removing it. There is nothing, in the absence of co-education, which can secure the mutual regard, confidence, and honorable deportment which must exist between these races if we are to have a peaceful, intelligent and virtuous community."

One Beauty of the Tariff.

The supreme court decision in the great ribbon case is an illustration of the beauties of our protective system. The government has taken from the merchants of New York, Philadelphia and Boston \$6,000,000 to which it was not entitled under the law. The supreme court now says that the money must be restored."

But in the meantime the customers of these merchants have paid the increased price for the goods—in other words, the \$6,000,000 and a profit on it,—and they will not have the benefit of the refunding.—The customer is always the victim under our present tariff laws.—New York World.

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Under the Editorial Management of
Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of the FLAMING SWORD, 3619 Cottage Grove Ave.

We purpose to make this department of the FLAMING SWORD one worthy of the name; the true Woman's Department.

We will consider contributions for the woman's department upon the subjects of Prohibition, Enfranchisement of woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.—Ed.

OUR HOLY MISSION.

"The third fact demonstrates that while we have a record of the pronounced curse, and a subsequent dominance and control, politically, professionally and socially, of the masculine force, the curse was only intended to remain operative till the principle of evolution, with its coordinate involution, should re-instate her to the sovereignty lost by the entailment of inherited evil and fallacy. This third fact involves woman's present purpose to procure her liberation from her lingering thralldom; her activity in the determination to execute her claim to a rightful equality, and the promise of her early success, as given through the rapid augmentation of the general interest manifest in its achievement.

Allow me briefly to recapitulate this trio of factors incidental with woman's development to the consequence of her real mission. First:—the recorded curse, to hold till the right time should come for her liberation. Second:—that in agreement with the record, the fact obtains that she has been under such bondage, thus proving the genuineness of the prophecy, that she should be so subjugated. Third:—her present determination to no longer submit to the degradation of yielding her powers of mind and body to the sensual and selfish purposes of a masculine dominance, profligate in the prostituted use of inmost and sacred potencies, degraded to a plane of appropriation beneath the level of the brute creation.

Prominent among the leaders of the woman's movement, we find many exerting their influence against the sacredness of the Bible and the authority of its inspired writers, because it appears to uphold the principle of female servitude and submission. The curse was pronounced, and it has been executed to the letter. This is a strong and most convincing proof of its Divine origin. * * *

The seed of life was sown in the beginning of the age. The fruit of life and the re-instatement of the two sexes to their normal relation, must therefore come at the end of the age, which, as appearances go to show, we have unquestionably reached. The curse of labor, then, pronounced upon woman, in which the indiscriminate and unsought for multiplication of degraded progeny has been enforced, and the coordinate curse of labor entailed upon man as the result of prostituted desire, which has become in him the desire of unlimited and unrestrained lust, through which the household is multiplied beyond the reasonable possibility of proper support, culture and refinement, will be lifted to the standard of legitimate and essential use in these vital domains. The legitimate performance and exercise of use will be substituted for the drudgery and curse of labor.

In connection with woman's restoration to religious, moral, social, collegiate, professional and political rights, there are some religious, physiological and astro-biological laws to be considered, understood, applied, and adhered to.

In the highest phase of Koreshan doctrine, in the one superlative domain and degree of human attainment which that doctrine promulgates, the nature of sex relation is set aside; not as a universal law by which the sensual animal man is to be solely governed, but to be the domain of the purest potency of the affectional centers of human thought. The handing of this supreme and divine affection of the human soul, impregnated with *Deific influx*, is to produce a fountain of supreme desire, conserved for the purpose of baptismal force, to be poured out upon the race at cyclical epochs, or ends of dis-

pensations, at the time of refreshing from the presence of the Lord.

It is not claimed by the Koreshan system that all people in any specific age of the world will be subject to the law of *supreme chastity* as attained to, in the life of the Lord, our perfect exemplar; but those who are to comprise the first fruits of regeneration, and who have washed their robes and made them white in the blood of the Lamb (which blood, means pure spiritual doctrine of life) and who comprise the *virginal group*, standing with the Lamb on Mount Zion, and who thus transformed, and united to the Lord constitute the Bride and Bridegroom, in their restored unity, will be sustained in their determined purpose, to lead this most holy and Divine Life. And whosoever dares to interrupt or oppose, may find, when too late, that the Divine pleasure and prerogative have been violated."

—A. G. O. Guiding Star.

Sitting in our office one day this last week writing, we paused for a moment and commenced to watch the busy crowds of people on the opposite side of the street as reflected in a mirror that hung before us. Before resuming our work, we caught sight of a sign on the top of a building nearly opposite, which read, as we looked at it in the glass, "Knab." Picking up a dictionary that lay close at hand, we commenced to look for the word and its definition, and this is what we found: "Knab, to seize, to lay hold of." Turning around and looking out of the window across the street to see what business house the sign represented, we found it to be one of those noble institutions of the "grandest financial system the world ever saw,"—a National Bank, and the word "knab" that we had read in the glass was "bank" on the sign. Remembering that loaning money on mortgages was the principal business of these knabners—bankers, we mean,—we commenced to look for the word mortgage, and found it was derived from the Latin words *mort*, death, and *gage*, grip of; mortgage, grip of death. Thus the reversed word in the glass led us to the discovery of the true business of the bankers of the country, that of seizing the country with a "grip of death" in order to make the tolling millions pay tribute to them for the privilege of living.—Pueblo, Col., Workman.

A WORD TO MINISTERS.

Rev. Dr. Noble, of Chicago, in last week's minutes' meeting spoke of a temptation of the ministry at the present time. He stated that there is a disposition on the part of the ministry to discuss outside issues, and on the part of the people to desire such discussions. There are labor questions, temperance questions, municipal questions. These are important, said the Doctor, but "the peril is in allowing these discussions to draw away from the simple Gospel plan. We must hold to the great central truths of the Gospel as remedies for all evils."

But does the Gospel plan make law against evil does unnecessary? and did not the mightiest preacher of the Gospel "reason of righteousness, temperance and judgment," till governors trembled? Is not the law (which includes every question of right and wrong) "our school-master to bring us to Christ?"

There are no outside issues. Every act is a moral act. Every question must be studied on its moral side by ministers. The labor question is a question of justice. The rich cannot be saved without showing them their sins. (James, 5:1-4.) The oppressed poor cannot be interested till justice is done them, or till the ministry take an interest in their case and advocate justice for them. The temperance question of to-day is a question obscured by sophistry, by ignorance of facts. The preachers of the gospel must show that liquor selling makes drunkards, paupers, criminals; leaves wives and children the prey and victims of saloon keepers; it is a bad business; and if bad, that it is no more right to vote to license liquor sellers, than it would be to license burglars and incendiaries to go on with their unjust, destructive work. They must show that men cannot expect salvation if they vote to destroy their fellowmen, if they give legal authority to the wicked to tempt, poison and destroy, and refuse protection and justice to the weak and helpless.

Some preachers at the present day are trying to save men in their sins, instead of from their sins. It can't be done. The Gospel plan is to preach against every sin, to make plain every duty,—thus to lead to repentance, confession and salvation. The pulpit must make plain the whole law before it can introduce a whole, saving Gospel. A spiritually weak pulpit is one where the preacher dares not make plain the sins of the congregation, or where he thinks his people can be saved without "doing justly, loving mercy and walking humbly with God."

This is a time when justice between man and man, between the strong and the weak, between the shrewd and the ignorant, is being much discussed. The law of God must be applied to social questions, and those ministers who preach justice to the unjust and for the oppressed, will bind to themselves the greatest number and save all those who can be saved. They will retain a hold on the tolling masses; they will be seen to be the saviors of the people.—Omaha Leader.

If the government should take charge of the railroads of the country, freight rates would at once be established which would not admit of trusts and combinations. One man could get a car of goods handled just as cheaply as another—it would be impossible to get a special rate. In other words, the railroads would be conducted on the same principle that post-offices are—without profit to the government and strictly in the interests of the people.—Anthony Republican.

What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

Guiding Star Department.

This department is to be devoted to the GUIDING STAR work, under the special direction of the MYSTIC STAR. It will be open only to contributions from Koreshans from all parts of the world.

In this connection it may be asked: "What constitutes a Koreshan in the sense here implied?" All who read the Koreshan literature or hear the Koreshan doctrines and accept them in belief with a purpose to carry them out in life, so far as conditions will allow of their practical application, may be regarded Koreshans in the sense of this connection.

THE OUTLOOK.

The New Song.

BY JOHN G. WHITTIER.

Sound over all waters, reach out from all lands,
The chorus of voices, the clashing of hands;
Sing hymns that were sung by the stars of the
morn;
Sing songs that were sung when Jesus was born:
With glad jublations
Bring hope to the nations,
The dark night is ending, and dawn has begun;
Rise, hope of the ages, arise like the sun;
All speech flow as music, all hearts beat as one.

Sing the bridal of nations with chorals of love;
Sing out the war vulture and sing in the dove.
Till the heart of the people keep time in accord,
And the voice of the world is the voice of the
Lord.

Clasp hands of the nations
In strong gratulations,
The dark night is ending, and dawn has begun;
Rise, hope of the ages, arise like the sun;
All speech flow as music, all hearts beat as one.
Blow, bugles of battle, the marches of peace;
East, West, North and South, let the long
quarrel cease;
Sing the song of great joy that the angels begun;
Sing of glory to God and of good-will to man.
Hark! joining in chorus,
The heavens bend o'er us;

The dark night is ending, and dawn has begun;
Rise, hope of the ages, arise like the sun;
All speech flow as music, all hearts beat as one.

The Law of Love vs. Selfishness.

Adam and Eve, after being expelled from the Garden of Eden, soon began the raising up of a family. The two eldest sons, Cain and Abel, as we learn, on coming to maturity commenced business for themselves. Cain, as a farmer or tiller of the soil; Abel, as a keeper of sheep. As business prospered they decided to hold a world's fair, to exhibit before the Lord the fruits of their labors. Abel's offering being the most satisfactory, of course took the premium. Cain, being wroth, rose up and slew his brother.

Here we have the firstfruits of the competitive industry; a system, which, with few exceptions, has ruled the world to the present time; a system that makes self the arbiter in all business matters, instead of the law of love, as taught by Christ while on the earth 1800 years ago, and left with his Church as an example. His teachings were soon forgotten, and the selfish instinct has so corrupted both Church and State, that the social fabric, the world over, is now on the verge of an explosion. Nation competes with nation, and fence off each other with tariff laws, and armies composed of the poor toilers of the earth, who, as slaves, must obey their masters.

Coming down to our own business life, we find the rich magnates of the land competing with each other, as to which shall accumulate the greatest number of millions, while the poor toiler must compete for the bread with which to sustain life. This system of business industry has been commended as the only stimulant to business activity, and to keep the business world moving. But its demoralizing effects are to be seen everywhere.

The public prints are paid to publish falsehoods, to mislead and defraud the people. Every art and device is resorted to, in order to deceive the unwary and get some advantage, or outdo the neighbor in trade or business tact. All this is looked upon as only business rivalry; and all right, so long as there is no law against business lying. It is the right system to widen the breach between the rich and the poor; to create paupers and revolutions.

Jesus taught a different doctrine. He taught the law of love, both by precept and example. Shall it not be the mission of the "Church Triumphant" to revive and disseminate this teaching throughout the world? Let the weapons of warfare be "The Guiding Star" and "Flaming Sword."—Wm. Kimball.

There is but a single remedy to the evils now afflicting society, namely, the eradication of selfishness, and that can only be insured through the fulfillment of the divine purpose, to inaugurate the everlasting kingdom to be ushered in through the coming overshadowing and outpouring of the divine fire.—Guiding Star.

What Are the Respective Offices of Peter and Mary Magdalene, and What Relations do They Sustain?

Answered by a Koreshan Disciple.

In the perfection of any work in any domain, two principles are essential, the impregnative or masculine, and the constructive or feminine.

We believe that the perfection of God's work was not fulfilled in the beginning of the Christian dispensation, but that in the planting of Jesus Christ, the Son of God, in the race, the sons of God, at the end of the dispensation would be the reproduction of the perfect fruit.

This would necessarily demand the father and mother principles, to produce the hundred and forty-four thousand, redeemed from among men, and as a center is necessary, through which the spirit must flow to the body, we claim, that Peter represented this center, through which the father principle flowed, and for proof, give the Lord's own words, when he asked him: "Whom do ye say that I am?" and Peter answered, "The Son of the living God." Then he said, "Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto you, but my Father, which is in heaven;"

"and I say also unto thee, that thou art Peter," (which means rock or stone), "and upon this rock" (Peter) "will I build my church, and the gates of hell shall not prevail against it, and I will give unto thee the keys of the kingdom of heaven."

The keys represent all truth and knowledge, and with these he was prepared to be the shepherd, and to fulfil the Lord's command, "Feed my sheep." It would be impossible to comprehend the Lord's purpose with Peter, but for the law of the resurrection, or the re-incarnation of the dead. A knowledge of this law clears up the otherwise great mystery regarding the appointment of Peter, as the one to receive the keys of the kingdom and to become the shepherd of the sheep, at the Lord's final coming.

The command to feed the sheep was given to Peter, because he represented the external or natural church, while James represented the spiritual, and John, who is always spoken of as the disciple whom the Lord loved, the celestial, representing wisdom and love.

Peter represented truth, both as to its falsification and re-assertion as in stanced by his walking on the water; first sinking, then through his cognition of the Lord's power to save, being restored to his permanent footing upon its surface.

In this, he was not only representative of the church in its first stage; in its declension; and in its restoration at the end of the age, but he typified his condition at the end of the dispensation, when reaching the embodiment in which his illumination should awaken him to his understanding of the truth.

When Peter said to the Lord, bid me come to thee upon the water, he asked, in the language of symbolism, that he might approach unto the Lord's knowledge. Peter, in the resurrection or incarnation, comes first into a state of illumination, but not into the order of life. He then finds himself, though in the light, still subject to the temptations of the flesh, in danger of sinking under its influence, and he cries to the Lord to save him or he perish.

This was because truth was separated from good, and because of that there is no life. Jesus knew this, and so said, "Satan hath desired to have you, that he may sift you as wheat; But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."

The Catholic Church is nearer the truth, when it claims Peter as its first Pope, (Father,) than the Protestant Church, which gives no more prominence to Peter, than to any of the disciples.

There is also great significance in the passage in John, when Peter received his command "Feed my sheep," three times from the Lord after his resurrection, and asks concerning John, "Lord, what shall this man do?" Jesus said, If I will that he tarry till I come what is that to thee, follow thou me. And the saying went abroad that John would not die; but Jesus did not say, he would not die, but that he tarry till he come again, for the reason, John as the celestial principle, would tarry; would not descend as the natural, but tarry so

that after the natural had descended and was arisen, it would be conjoined to the celestial that had been carried over through the spiritual degree.

Another illustration was in the going to the sepulchre, by Peter and John, to look for Jesus. John came to the tomb first, but did not go in first. He looked in and saw the linen clothes, (divine truth,) but Peter went in and saw not only the linen clothes, but the napkin wrapped together in a place by itself. The napkin represented the disciples, who had not yet received the Holy Spirit. They were lying apart from the linen clothes. (Divine truths.)

Peter was the disciple to go into the tomb (hell) where Satan should desire him, that he might sift him as wheat; but as he involves the Father, when he is converted, then he is to strengthen his brethren. He cannot be converted, which implies life, without being conjoined to the mother principle. (Charity.) This, we claim was held by Mary Magdalene, and while Peter represented truth, yet he lacked charity. Paul says:

"Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, * * * and have not charity, I am nothing."

Mary Magdalene, a sinner, washed Jesus' feet with her tears, and anointed them with precious oil. Jesus said to Simon:

"Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in, hath not ceased to kiss my feet." And he predicted that this anointing would be told throughout the whole world as a memorial, a perpetual remembrance.

She is the only one recorded, who kissed his feet, the kiss signifying conjunction; and the feet, the divine natural. She who kissed his feet must represent the lacking principle, good, and when conjoined to truth, consummates the perfect work.

A great deal might be said of both Peter and Mary Magdalene, who, we believe, from a Koreshan standpoint, are now to be manifest, as we are at the feet, or end of the cycle.

It was no mere chance that Mary Magdalene was one of the women who was last at the cross, first at the tomb, and the first to see and be spoken to by the Lord after he was risen; but not then could she touch him, for he was not ascended to the Father. She ran to tell Peter, the news. Why Peter? Because it was the mother principle seeking the father, and then in Revelation it is made known that Upon "Him that overcometh," (after Satan hath desired to sift him, but because the Lord prayed, his faith failed not,) is written the new name, and to him is given the morning star, the six pointed star; the mother.

So "Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready;" and then let us look, and lo, a lamb stands on Mount Zion and with him an hundred forty and four thousand, having his Father's name written in their foreheads. "Thus the heavens and earth were finished, and all the host of them."—Elizabeth.

CORRESPONDENCE.

N. J. MARCH, 12, '90.—DEAR SIR:—Your FLAMING SWORD teaches some excellent things, I notice, especially connected with social upbuilding; but it also teaches some glaring errors which should be sinned by the flaming sword of truth. Prof. Lyon's old theory of a hollow globe is a little too foolish for anything. If this world is hollow, then all the other worlds should be hollow, but the telescope shows that they are not. The fact that eclipses can be calculated to a second shows that astronomy is fundamentally correct. Why do you go and twist and work so hard to squeeze a little moral significance out of the absurd myth of Jonah? Unfold nature. A single leaf is a Bible which typifies fraternal love, filial love, paternal love and connubial love, in its exquisite formation, and yet you have to be hanging about some musty old books written thousands of years ago. Advocate a world's religion and get the truths of all bibles, all prophets, not of some one book, some one man. Your sexual theory is absurd. The fearful ruin that it worked in the case of Dr. Cowan, author of "Science of a New Life," and upon various other people, ought to be a warning. The Oneida Communists were far wiser than you in their plan. This sword thrust from—E. Deight.

AMERICUS KANSAS, FEB. 20. 1890. —CYRUS:—I have received two copies of the SWORD: had thought I had read all the reform literature, from Luther to the *Religio-Philosophical Journal* of your city, but the SWORD has food for the hungry, and drink for the thirsty; so let it glitter in my camp for one year from date of receipt of enclosed P. O. Yours for the Light, —T. E. Hicks.

ALBANY, OR.—DEAR "SWORD":—Your March 1st edition just read. On page 8 under the title of "SACRIFICE" by A. M. M., whoever that is, I read the following: "Through the universal laws of involution (descending) have declined from that state of perfection, they are said to be in a fallen state. But through the universal laws of evolution (ascending) they must, in the culmination of processes, evolve from this fallen state."

I have been a careful reader of the STAR, your own pages, and of all that has appeared on the subject of true Koreshism, but this is the first paragraph I have felt must, at least, should be corrected. The point in question is that of *involution and evolution*.

As I understand the tenets of "Koresh," the center—God—is the basis on which the entire superstructure is built. If this comprehension of mine is true, and I am certain it should be, all arguments with which to substantiate vital propositions should be based on that center.

I note, in said article, that the writer has stayed by most excellent principles, except in the quotation herein given.

In Koreshan Science the work to be accomplished, is to eliminate or put off, or destroy the animal nature, and thus make room for the putting on or substitution of the Divine nature.

As it is a rational and vital tenet of "Koresh" to make the center, which we call God, the basis of all reasoning; and as God evolves, he descends; and as man evolves, he ascends, I hold that the quotation from said article is misleading. Our friend says, to evolve is to ascend, to involve is to descend. But the very opposite of this is true. Man evolves his animal nature. He causes it to descend. He involves the real nature, life of God; hence he ascends.

To evolve is to segregate. To involve is to gather in. Segregate or evolve God, and he descends into and becomes the animal kingdom, which includes man. Take all these mortal domains and involve them into one being;—God stands as the product.

I am certain the quotation I criticize is an oversight. The Adamic race evolved; which I understand, means unfolding from the center towards the circumference, hence descended into and became the life and the consequent hope of the animal man. While the animal must involve this segregation and move upward or ascend from the circumference towards the center.

From all of which, I hold that evolution means to descend, while involution means to ascend, which is contrary to the quotation. Go on, dear Messenger, and unfold thy wonderful doctrines unto the masses. Breathe out, through your holy desire, that life that will save the race.—R. O. Spear.

The question of involution and evolution is a complex one. Evolution is both ascending and descending. So also is involution. The writer's thought was properly expressed. The words *ascending* and *descending* in parenthesis, were employed to designate the kind of evolution and involution referred to. The Lord Christ was the involved product of good, and Judas of evil. The Lord's involution was the ascending, but the involution of Judas was descending.

The evolution of the sons of God who stand on mount Zion and sing a new song, are unfolded from the Lord Christ, the Lamb of God. They belong to the order of ascending evolution, while the wicked who arise in the resurrection, under the judgment of condemnation, belong to the order of descending evolution.

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We will make a liberal discount to Clubs.

The College of Life, Church Triumphant and Society Arch-Triumphant; the three departments of the KORESHAN SYSTEM, have their central office at No. 2 and 4 College Place, Cor. Cottage Grove Ave.

The Church Triumphant or Assembly of the Covenant, holds its Sunday services at 7.30 P. M. every Sunday evening, at the parlors of the College No. 2 College Place. These services are public and a general invitation is extended.

